

PARADE OF THE CRACKPOTS

Fortunately, North America does not need to rely upon any crackpot scheme of human regulation for its future welfare. It does not need any political Deals — New, Fair, Foul, Square, or otherwise. It need only apply the technological technique to its social problems.

IF a group of people are faced with a new problem, there are several ways in which they may seek to resolve it, depending upon their educational backgrounds and behavior tendencies. These various approaches to the problem may be roughly classified into three major kinds: (1) Empirical or trial-and-error; that is, one thing is tried and if it doesn't work, something else is tried until a way is found that does work. (2) Theoretical: on the basis of knowledge at hand, an intellectual solution is worked out. (3) Philosophical: on the basis of some synthetic concept of how things 'ought to be' done, a scheme is proposed and usually some 'authority' is quoted, or referred to, as 'proof of its propriety.

Technology uses the first two approaches in combination. Where considerable knowledge on the subject is known, much reliance can be placed upon theory. Where knowledge is largely absent, more emphasis must be placed upon trial-and-error. In any event, the theoretical conclusions must be tested empirically before they can be accepted fully. For example, the super-liner 'United States' was first designed as a theoretical proposition. No ship exactly like it had ever before been built. On the basis of knowledge already gathered from the past, blueprints were drawn up to make a huge passenger liner that would travel on the Atlantic Ocean faster than any other ship before it. The ship was built according to the blueprints, but, in order to satisfy the requirements of technology, it had to be proved by actual test to be faster than any other such ship.

On the other hand, the Ship of State 'United States' was inaugurated by its 'Founding Fathers' on a philosophical basis, according to their concepts of how things 'ought to be done' to satisfy certain subjective desires. The stated objectives of the government of the United States are listed in the Preamble to the Constitution. We have serious reasons for suspecting that the Preamble did not state clearly the subjective desires of the Founding Fathers but that it was used largely as a camouflage for the real motives. We suspect that their subjective desires pivoted around the objective of gaining and holding political sovereignty on the North American Continent for the purpose of protecting and perpetuating the dominant economic, political, and ecclesiastical interests of that day, in which the Founding Fathers were prominent 'shareholders.' The new government

was not set up to enhance the economic welfare of the ordinary citizen, as subsequent events demonstrated conclusively, but mainly to withhold the loot from going into the coffers of the British aristocracy and diverting it into the hands of the American aristocracy. The only big questions bothering the Founding Fathers centered around the conflicts as to which people were to get how much of the loot.

The hypocrisy of the Founding Fathers may be illustrated with that great, good democrat, Thomas Jefferson. He preached the doctrine of freedom and dignity of the individual, and he is alleged to be the author of the Declaration of Independence, which held forth that the individual is entitled to Life, Liberty, and the Pursuit, of Happiness. Jefferson advocated, among other things, that land holdings be limited to fifty acres per family. Yet he, himself, owned ten thousand acres — operated by chattel slaves! Apparently, one indoctrinated with the philosophical view sees no discrepancy in such contradictions.

Philosophical Method

In the same way, the official spokesman of the United States, today, can preach peace and love of humanity at the same time their country is the world's Number One belligerent and destroyer of lives and property. Philosophy also permits the Christian soldier to take delight in slaughtering the 'infidel' in the name of the Prince of Peace. We point out these few examples to show that, to the followers of the philosophical method, there is no serious cognizance taken of discrepancies between a professed program and its execution, or between facts and beliefs. In this realm, beliefs are never checked against facts; and, if it is pointed out to the believers that the facts are an open contradiction of the belief, the belief is still held to be sacred and infallible.

All governments in the world today, as well as all traditional techniques for regulating individuals and groups, are based on philosophical concepts of how things 'ought to be,' and they give only secondary consideration to the physical factors which govern the things that **MUST** be done. In certain details of communication, transportation, manufacturing, mining, etc, a technological governance of things

is paramount, even now; but in the great fields of human relations, a philosophical regulation of human beings has precedent. As a consequence, all of the achievements that are distinctive of our modern civilization are the changes arising from the technological governance of things, and nothing can be attributed to advances in the philosophy of human relations.

The simple, sane, intelligent way of handling a problem is the technological way. Let us use a detail from the problem of this Continent to illustrate what we mean. A common food item on the American menu is potatoes. Almost everyone eats potatoes in some form throughout the year. The government is casually interested in certain philosophical aspects of the potato supply problem, mainly how to keep the price to the consumers high, but it not seriously concerned with whether or not the people have potatoes to eat. The technological governance of this detail of social operations would actively concern itself with these steps: (a) Calculate the amount of potatoes required to fill the demand of the population; (b) Allocate the acreage necessary to produce this amount, allowing an overage in case of unfavorable weather or other disturbing factor; (c) Plant, grow, and harvest the potatoes; (d) Collect them for general distribution; (e) Allocate the produce to points of storage and processing; (f) Pass them to the consumers in the quantity and form they are required. The physical problems involved in supplying the potatoes are all that the technologist would be concerned with.

Crackpot Scheme of Things

The exact techniques used in carrying out the physical procedures would be determined by the relative social costs in terms of resources, energy, and human effort — those costing the least being the techniques that would be adopted. Thus, the function of supplying potatoes to the consumers would be a responsibility of the social control; and, when this is a technological governance of things, it would be carried out in the simplest, sanest, and least costly manner that could be devised. There would be no philosophical complications involving values, morality, or special privilege.

There are any number of crackpot schemes that could be devised as proposals for resolving this problem of providing potatoes to the population. One of the silliest and most crackpot schemes of all is that known as the Price System, a highly inefficient system of human regulation. Under this system, private individuals and corporations are permitted to own the land on which the potatoes may be grown, and the decision is left to each individual owner as to whether his land is to be used for raising potatoes or something else, or held out of use altogether. It is a matter of chance if there is too much, just enough, or too little land planted to potatoes; and, later, this determines if there shall be a sufficiency, a surplus, or a scarcity of potatoes. This relative amount determines the 'value' of the potatoes, the more of them

there is the less value shall be attached to them. Hence, in this lunatic scheme, the fewer potatoes, the more value they have and the happier are the people who raise and distribute them (plenty is considered unfortunate and a surplus is considered a calamity). Then, there is a hustle and bustle in the market places, where some people seek to sell potatoes and others seek to buy them, all of which is accompanied by much argument over price, profits, discounts, markups, and other restrictions on distribution. Eventually, the potatoes in greater or lesser amounts reach the markets which are in the vicinity of the consumers.

But before the consumer can obtain the potatoes, he must go out and obtain some money or credit — by selling man-hours of labor, selling other commodities, gypping his fellowmen, gambling, stealing, or begging for handouts. Then, if he has acquired enough money, and if he still wants the potatoes intensely enough to part with his money in order to get them, and if there are potatoes available in the stores at the time, the consumer is able to obtain them and prepare them for eating. If he does not obtain the money somehow, he's supposed to go hungry no matter how many potatoes there may be. He is the victim of a complicated and vicious crackpot scheme of how the production and distribution of things 'ought to be' handled.

There are many varieties of crackpot philosophical ideas for regulating human beings. Some of these have been paraded through history as dominant social orders in one place or another. It so happens that most of the schemes are devised to pay a percentage to the favored operators of the system, hence, they take on the characteristics of parasitic or predatory rackets. In one magnitude of energy conversion, the crackpot promoters of a scheme known as feudalism were able to gain dominance and to subjugate the people under their predatory philosophical order for many centuries. This set-up was favored by the few at the top because it rendered the people below them as immobile and submissive as it was possible to make them, particularly over an extended domain for a long period of time. Feudalism survived, not because it was efficient in meeting a social problem, but because its supporters were able to get by under the circumstances and to hold themselves in power.

A subsequent crackpot scheme was that of empire building, in which a military power would go forth and, by means of terrorism and slaughter, wrest economic and political submission from some less powerful area. This crackpot scheme wasted lives and resources lavishly; it made a few people rich and powerful; and it inflicted upon the many poverty, toil, superstition, and early death. Now, the old order of empire building is in rapid decline, with the United States being its foremost and least adroit proponent.

Fascism is one of the most insidious of the crackpot schemes yet devised for regulating human beings. Many nations have adopted it in some degree, always to the extreme sorrow of their people. It represents the consolidation and concentration of three

main predatory facets of social regulation, the economic, political, and ecclesiastical. Compared to a technological governance, fascism is weak and inefficient insofar as providing physical benefits is concerned; but, as a means of regimenting human beings and destroying their individuality, it is highly effective.

Another crackpot scheme, one which was developed as an antidote for monarchical fascism, is democracy. This is a philosophical proposition that a compromise of many opinions of how things 'ought to be' done is more beneficial than a consensus of a few opinions or the autocracy of one opinion. This has been proven to be fallacious, but, in spite of its obvious shortcomings, millions of people still have faith in 'democracy,' although, as they know it in practice, it is not democracy at all but a corrupted form of republicanism.

Preserving Status Quo

Other crackpot schemes are communism and socialism. While these pretend to offer the individuals of the society a greater participation in the fruits of their endeavors, they still are philosophical beliefs concerning how a society 'should be' operated, and they fall far short of a technological program of social operations.

These are a few of the more prominent crackpot ideas which have achieved large-scale adoption, but there are many others which have not been applied, although some of them have received widespread publicity. One of the older and more classic of the lesser schemes is 'The Republic' of Plato. Other fiction writers subsequently have presented their ideas of how things ought to be, running the gamut through Sir Thomas More's 'Utopia,' Edward Bellamy's 'Looking Backward,' and Upton Sinclair's 'End Poverty in California.' The number of crackpot ideas based on money reform and tax revision is huge, to say nothing of those that deal with regulating human conduct directly.

The recent political conventions in the United States demonstrate conclusively that there are many crackpot elements in our Price System 'democracy.' These conventions are part of the facade covering the juggling for power and position among the various political factions in the country, in which there also were obvious overtones, tints, shades, and odors of competing business and religious interests. So far as the conventions representing the voice and will of the people, they were hoaxes of the first magnitude.

The general trend in the United States is toward fascism. The United States is not a fascist state yet, mainly because the competing factions within each of the three great rivalries have not fully consolidated themselves into monopolies. There is not yet a political monopoly, although the Democratic Party under Roosevelt came close to it. If there had been a 'strong' leader in the Party after his death, it may have achieved a virtual monopoly by now. Likewise, there still is not a financial monopoly, since there remains several great financial interests

that have not achieved unity. Among other things, the banks of Wall Street and the Bank of America (formerly Bank of Italy) in the west are not in complete rapport. There is still a superficial struggle for power going on between the Protestant church federations and the Roman Catholic church, with a few lesser competitors mixed in. Until a monopoly can be achieved by a single oligarchy in each of these three rivalries and then the three monopolies consolidate into one Great Monopoly, there will not be a full-fledged fascism in the United States.

Fortunately, North America does not need to rely upon any crackpot scheme of human regulation for its future welfare. It does not need any political Deals — New, Fair, Foul, Square, or otherwise to operate the social mechanism in an efficient and beneficial manner. It doesn't need to depend upon any brand of politics, either honest or dishonest, sincere or unscrupulous. It doesn't need to depend upon any reform in money or taxes; upon big or little business; upon free, cooperative, or public enterprise. It doesn't need to depend upon its people having any particular religious faith, or any faith. It need merely adopt the same technique of governance that has been applied, in full or in part, to every endeavor that has made any advance since this Continent was settled. It need only apply the technological technique to its social problems.

If we determine as near as possible the manner of life led by the people of 300 years ago, then compare it with the present, we will note that everything that has contributed to a higher standard of living is the product to technological application. And everything that has remained in the hands of the crackpots either has shown no progress or has deteriorated. As examples of the former, please check the changes over this period in combating smallpox, in facilitating communication, in mining iron ore, in raising wheat, or in the per capita man-hours of human toil. As examples of the latter, consider the relative states of rent, usury, taxation, religion, business, politics, or law.

Sane and Simple Way

Technocracy has by-passed all the philosophical schemes of the crackpots and proceeded directly to the sane, simple, intelligent approach to the problem of social operations on this Continent. Technocracy is not concerned with whether people are deserving or undeserving, honest or corrupt, selfish or altruistic. These are matters about which the philosophers may make much to-do, but they are not matters of concern to the technologist. Technologically, human beings are energy-consuming devices, which require fuel (food), water, air, shelter, and clothing. They eat, sleep, play, rest, become active, defecate, make love, and to a greater or lesser extent, display intelligent interest in what is going on around them. They work when compelled to, but not with enthusiasm; on the whole, they prefer leisure to work (except for the other guy). They also reproduce and, in some manner, nurture their children into adulthood; but, who can afford it prefer that the

nurturing be done by somebody else. Human beings tend to develop habits with respect to activities, associations, environment, possessions, beliefs, and morals; and they feel that these acquired habits are important to them and that they could not live without them. This is pure self-deception. Predatory crackpots prey upon this self-deception and the habit patterns associated with it. Demagogues seek to convince the people that any kind of a change is contrary to 'human nature.'

For example, many people have been indoctrinated with the belief that spinach is virtually necessary for human life, and that, whether people have any liking for it or not, they must have their spinach. Yet, it has not been established definitely that spinach serves any useful function in the diet; and there is a possibility that the amount of energy required to digest spinach amounts to more than the body gets out of it. Certainly, the physiological importance of its mineral content has been greatly overrated. Anyway, if left to their own decisions, free from any impressed belief-habits, few people would choose to eat spinach. No doubt, people can live long and well without ever having that particular vegetable in their stomachs. Yet, merchants, restaurateurs, truck farmers, doctors, school teachers, and parents are active promoters of spinach as an item of human consumption.

Almost everything else in American life that receives promotion as being 'good' for humanity is in the same class with spinach.

Objective Defined

The technologist starts out by asking, What is the objective? What is to be accomplished? In the philosophical approach, that question is seldom asked, and the objective is more seldom defined. Once the objective is defined, the technologist is ready to plot the next step: What is the most practical way of reaching that objective? First, the situation is surveyed, the essential tests made, and a general design outlined; then the details are filled in. Finally, the actual program for materializing the design is carried through.

Before building the super-liner 'United States,' the objective had to be defined — the capacity of the ship and the desired speed. The engineers next calculated the weight, the shape of the hull, and the horsepower required to propel it. (They did not consult oracles or pray for an intervention in the 'laws' of nature). They already knew fairly closely what would be required to obtain the specified results, partly from empirical data from the past and partly from theoretical calculation. The details then were planned as subordinate parts of the general design. The ship was built according to the blueprints, then it was launched and tested. It achieved the objective that was originally laid down. It crossed the Atlantic Ocean faster than any other similar ship before it. It was a technological success.

In contrast, take as an example, the Office of Price Stabilization, a typical crackpot approach to a

problem. Its stated objective 'was to keep prices down and to gradually roll them back. From beginning to end its administration was 'snafu,' and the results were the opposite from its stated objectives. It has been referred to cynically as the 'Office of Price Stimulation,' a title that better fits its accomplishments.

State of the Nation

The Ship of State, United States, has been in existence for more than 175 years, and has been tossed about recklessly by the whims of philosophical opinion. Crackpot approaches to its problems have involved it in eight major wars and several minor ones; they have squandered its forests, wildlife, and mineral resources; they have messed up the surface with a hodge-podge of buildings, fences, roadways, and real estate values. Now, the Ship is perilously threatened by raging storms of hate, suspicion, intrigue, struggled for power, and international banditry — a fitting but disgusting development of the philosophical machinations of the crackpots who are at the helm, and another blot on the Price System chart by which it is being navigated.

The school-book history of the United States is a parade of crackpots and crackpot schemes, with only an occasional glimmer of statesmanship and a few footnotes on technological change. On the whole, it is a sorry account of human events.

Technology and philosophy are incompatible, and together, when technology is subordinated to philosophy, they create a very explosive and dangerous situation. With that kind of a set-up, mankind experiences such events as cities demolished with atomic bombs; masses of people burned to a crisp with napalm; terrified populations bombarded with artillery, rockets, and high-explosive bombs; highways clogged with shiny new automobiles; huge piles of goods wantonly destroyed to create scarcity; fiendish tortures of 'heretics' with chemical and electrical devices. One may be inclined to declare that man is basically perverted, irresponsible, and not to be trusted with the future. But, such an attitude is defeatist and arises from an improper appraisal of the situation. It comes from a philosophical analysis of man's behavior while under the influence of crackpots. One should not expect a human being to behave in a sane manner while intoxicated, as he constantly is under the Price System.

A General Uniformity

The technologist treats man as an energy-consuming device, and that places man in an entirely different light. A human being is a physical mechanism, not without individual defects (some worse than others), but not too inefficient when operating in an optimum environment. Man is an electro-chemical-mechanical engine, who, in order to operate, requires certain physical conditions and products from the environment. These are known and can be measured

(Continued on Page 24)

Parade of the Crackpots

(Continued from Page 6)

with a great deal of accuracy — the more people involved, the greater the accuracy, and their individual variability can be taken into account at the same time.

Under certain environmental and physiological conditions, human beings tend to behave in a certain manner. On a full stomach, a person tends to behave differently than on an empty stomach. In a cold climate, he tends to behave differently than in a hot climate. Therefore, much of a person's behavior can be effectively regulated by controlling the environment in which he lives. People in the mass respond to certain conditions in the environment in a uniform and predictable manner, the larger the number the greater the uniformity. Individuals may exhibit variations away from the norm, but these variations cancel out each other and on the whole produce a general uniformity.

Even political analysts are cognizant of predictable human behavior in the mass. Among other things, they note that on a stormy election day fewer people vote than when the weather is pleasant. They know that people tend to vote conservatively during 'good' times and radically during 'bad' times. Under conditions of a rising physical standard of living, people never vote or agitate for a change, but, under conditions of a declining physical standard, they almost always do. People who work in industrial plants for wages tend to vote leftist while people who live off investment incomes tend to vote rightist.

Compromising With Suckers

No racket fails so long as it can pay back to the suckers upwards of sixty percent of what it takes in; but no racket continues to operate for long if the pay-back is thirty percent or less. Operators of slot machines understand this principal very well. They would much prefer to operate machines that never pay back anything from the intake — except that nobody would play them. So they have to compromise with the suckers and let their machines pay back a percentage of the take. Politicians can operate their rackets on the same basis: If they return to the sucker taxpayers benefits equal to forty percent or more of the tax payments, they have a good chance of staying in business; but, if they get greedy (like the present administration) and return less than forty percent, they face a probable mutiny on the part of the taxpayers. Then, the only way to stay in power is to bribe enough people to hold the others in line at the points of bayonets, literally or figuratively. But that is never a safe situation to get into, as many political tyrants have learned to their sorrow.

The technological technique of operating a social area is to ascertain the physical requirements of the

area, then proceed to supply them in the simplest and most efficient manner possible. The optimum objective is the successful production and distribution of abundance — all that can be consumed by the population. That is much simpler than trying to regulate an economy of scarcity.

Suppose, for example, that a citizen of this Continent could go into a conveniently-located eating place at any time of the day or night, sit at a comfortable table, pick up a menu with code numbers beside each item, dial the code numbers of the items he prefers (somewhat like dialing for tunes on a juke-box), then receive the food delivered to him by automatic mechanical means. Singly or as a member of a group, the citizen could obtain food in this manner, at any time, in any amount that he can consume, and with a wide variety to select from. He could do this without charge or other interference. This is what the technologist would consider as abundance with respect to food.

A Technological Governance

Housing, clothing, health care, education, recreation, transportation, communication, and personal services are other things that could be provided in similar abundance, in an equally simple and sane manner through a technological governance of the physical mechanism. It would make no difference in this system if the human beings were black, brown, yellow, or white; if they were intelligent, mediocre, or moronic; whether they were male or female, large or small, honest or dishonest; if they attended church regularly, occasionally, or not at all. They would be treated as energy-consuming devices, having certain physical requirements; but, within this framework of social operation, the individual would obtain the maximum opportunity for subjective self-expression. Such an opportunity would not be possible under any crackpot philosophical scheme of human regulation which worships as virtues such things as scarcity, privation, human toil, faith in superstitions, and human sorrow.

Safe and Sane Antidote

Technocracy invites the citizens of North America to abandon the crackpots and their philosophical schemes for regulating other human beings and to join it in promulgating a technological governance of the social mechanism. The physical factors of North America have reached such magnitude in energy conversion that it no longer can be trusted to the crackpots. Crackpots got this nation involved in World War II and, now, crackpots are preparing to get this Continent involved in World War III. America's technological destiny is Abundance, Security, and Freedom from Toil; but this destiny will

never be achieved under the Price System or under any subsidiary scheme of the crackpots. The only safe and sane antidote for the Price System is the technological governance of North America as outlined by Technocracy. Be warned: If you follow the crackpots, they will lead you only to chaos. Your future welfare commands: Join Technocracy and prepare for the New America.

—Wilton Ivie, CHQ